

Surah Haqqah (سورة الحاقة) - the Inevitable Event (69)

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Introduction

This surah is early Makki surah, and has similar concepts and Themes to the previous two surahs - Mulk and Qalam.

Surah Mulk spoke about the Signs of Allah, the Merciful.

Surah Qalam spoke about Prophet Muhammad.

This surah is going to talk about the Life of the Hereafter - Judgment Day in strong detail. It is of the most descriptive passages from the entire Qur'an which will discuss the Judgment (especially the middle part of this surah.)

The tone of Indhar (Warning) is extremely strong and Sharp. But we also see that Allah mentions Paradise and the reward for the good people is mentioned in more detail in comparison to surah Qalam.

The Connection of surah Qalam with surah Haqqah:

1 -

Qalam: Near the end of surah Qalam (68: ayah 44 - "then leave Me (to deal) with the one who rejects this Hadeeth/Statement [the Qur'an.]")

Haqqah: In the beginning of surah al Haaqqah, Allah tells us how He dealt with previous nations ('Aad and Thamood) who rejected and oppressed the Messenger of Allah who came to them.

2 -

Qalam: Allah mentioned 2 groups of people briefly in surah Qalam. I.e. In Ayah 38 He mentions the people of Paradise, and in ayah 42 He mentions people who will not be able to Prostrate/sajdah to Allah.

Haqqah: Allah talks about 2 groups of people who receive their books on Judgment Day, good and bad.

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بسم الله الرحمن الرحيم

Ayah 1:

الْحَاقَّةُ

Al Haaqqah

The Inevitable Truth/Reality.

Haaqqah - Haqq - the Truth.

Haqq has specific implication of: **something Stable, Strong, Firmly Established.**

This is why **Truth is called Haqq.**

Antonym:

Baatil - something unestablished and has no foundation.

Al Haaqqa**H** / al Haaqqa**Tu** - the Inevitable **Incident.**

the 'Ta marboota' (H/T) attached to the end signifies it is an Event/Incident. = HaaqqaT/HaaqqaH.

Al Haaqqah - THE Event which will Definitely, for Sure, Inevitably WILL Occur.

This is the Subject (mubtada) in the sentence.

But what about it? A response should be given.

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Ayah 2:

مَا الْحَاقَّةُ

Maa al Haaqqah

What is the Inevitable Reality?

Maa [istiFhaamiyyah] al Haaqqah - What Inevitable Event?

This arouses even more question, thought, suspense...

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Ayah 3:

وَمَا أَذْرَاكَ مَا الْحَاقَّةُ

Wa maa adraaka maa al Haaqqah -

and what will give let you know/give you a clue what the Inevitable Event is?

AdraaKa - give You a clue/let you know/give you an idea.

The first 3 aayaat of this surah create more Urgency, Suspense, Questions..

We see;

1 - **The Qur'an reads your mind**, so when you hear about the Haaqqah - the Inevitable event, you wonder 'What Inevitable Event?' and suddenly the thoughts in your mind are read out loud to you (in ayah 2).

2 - Sometimes people aren't bothered the first time they hear about an Inevitable

event, but when the **Question is repeated** - even that person wonders what the Inevitable Event which is going to happen is.

3 - it **shows your ignorance**, your lack of knowledge as a human - that you do not know everything. So if you want to know - you should hear to what is going to be said.

4 - It is a **Rhetorical question**, and if you listen long enough with attention - you will find out the answer.

Emphasis:

There are different ways to emphasise something;

- Repetition of a Word.
- Questioning the Listener.
- Rhetorical Questions to make the listener think.

All these methods have been used to gain the attention of the Listeners.

Grammar:

1st - Al Haqqah requires a Khabr [Predicate - that which explains the introduction] - and the Khabr is the Rhetorical Question of 'Maa al Haaqqah?' (in ayah 2) i.e. **It is such a Great and Powerful Inevitable Event, that you cannot even know it's Greatness in this life.**

2nd - Another opinion is that the Khabr is omitted, which means that **the Haaqqah - IS no doubt going to happen.**

3rd - no Khabr needs to be added because you don't complete a sentence when in a state of Emergency. So **you merely shout 'Emergency!' instead of having to say 'there is an Emergency!'**

Useages of Clues in the Quran:

Past tense: 'wa maa aDraaka' - what could give you a clue.

Present-Future tense: 'Wa maa yuDreeka' - what will give you a clue.

Ibn Abbas said: Whenever Allah uses Past tense in the Quran (the most common form said in the Quran), the aayaat that follow - Allah elaborates on them with detail.

But whenever Present-future tense is used - Allah does not elaborate upon it in detail, so that you can wonder/reflect upon it yourself.

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Ayah 4:

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ

Kadhhabat Thamoodu wa 'Aadun bi-al Qaari'ah

Continuously Thamood and 'Aad lied against the Loud Sound (of Judgment Day)

Kadhhabat - continuously belied / lied against / denied.

Thamood and 'Aad were past Arab nations who both rejected and disbelieved, and the Quraysh Arabs knew that they had been destroyed violently by Allah in the past. So Allah mentions them as a reminder and warning.

Qaari'ah - Qara'ah - hitting/knocking something so it causes a startling sound - gets your attention and wakes you up.

Ibn al Faaris said: **Qaari'ah in this Faa'il form implies that you Hit something/someone so hard that it causes a sound.**

The Day of Judgment Day will rattle people and startle them so much that they will wake up from death.

It will also be so loud and powerful of an Event, that people will wake up in shock, **as if they have seen someone who has been hit so hard - that it causes a loud sound.**

Thamood and 'Aad rejected this event (Judgment Day).

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Ayah 5:

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ

fa ammaa thamoodu fa uhlikoo bi-il-Taaghiyah

Then as for Thamood, then they were completely violently destroyed.

uHliku - Halaka - completely destroyed and annihilated, violently.

Bi al-Taaghiyah - with the Taaghiyah

Taaghiyah - Taghaa - to go way past the Limits.

They were destroyed violently by a punishment which went past so much limits, that it was more than they could bear and handle. So it destroyed them.

The Punishment: It was such a loud sound which was beyond their ability to tolerate it - and the noise was so loud - their heads and bodies to blow up and explode.

Allah uses language similar to the sins which caused their destruction.

Allah causes their Punishment; Taaghiyah - that which crosses all Limits and Boundaries (they were arrogant upon Shirk/association of Partners with Allah, and they called others to it, and they tortured those who did not get involved in their Shirk). So Allah punished them with a punishment which crossed all Limits.

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Ayah 6:

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

wa ammaa 'aadun fa-uhlikoo bi-reehin SarSarin 'Aatiyah

Then as for 'Aad - they were violently destroyed by means of a Reeh (violent wind), Sarsarin [Repeatedly; harsh/cold/bitter] Aatiyatin [Harsh/Arrogant.]

Reeh - wind. from the word Raaha - a Comfort (i.e. a comfortable breeze).

Sarsar -

- 1 - Harsh/cold/bitter wind which chills you down to your bones.
 - 2 - a Howling wind which scares you.
- = **Sharp/fast/cold/loud, repetitive wind.**

SarSar - is a repeated word. I.e. Wind which continuously keeps repeating.

'Aatiyatin - harsh.

Aatiyah - Utuw - someone who harms others and deals with them in a harsh manner out of arrogance.

The Punishment: is a wind which is very harsh and arrogant.

Why was the punishment harsh and arrogant? Because it is a punishment suited to their crime of arrogance.

Because 'Aad were known for their arrogance, when they had a famous quote in which they would say;

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ

Then as for 'Aad, they would act arrogant in the Earth/Land without right and say - **Who is stronger than us in strength?** Did they not consider that Allah who created them was greater than them in strength? But they were struggling against Our signs. [Quran Fussilat 41:15]

We know that;

Prophet Saalih was sent to the people of Thamood.

Prophet Huud was sent to the people of 'Aad.

In other places of the Quran, Allah mentions the Messenger by name who was sent to his people. But throughout this entire surah - **no Messenger is mentioned next to the people.**

Why? Because when the Messenger is mentioned, it is an example for the believers.

However, **whenever the Messenger is not mentioned, but only the powerful nations and their destruction is mentioned - it is an Indhar (wake up call) for the disbelievers. Do not let what happened to them, happen to you.**

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Ayah 7:

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى
كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ

*sakhkharaHaa 'alayhim sab'a layaalin Wa thamaaniyata ay-yaamin Husooman. fa
taRa-al Qawma feehaa Sar'aa ka annahum a'jaazu nakhlin Khaawiyah*

Which Allah imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.

sakhkharaHaa 'alayhim - made her (the wind) upon them

sab'a layaalin - 7 nights

Wa thamaaniyata ay-yaamin - and 8 days

Husooman - husoom - literally: to Cut something which is erected - down completely.

So He destroyed and Cut these people down completely.

In surah Fussilat [41:16], '*Nahisaat*' [نَحِيسَاتٍ] was used for their destruction. In days which were 'devoid of any blessing'.

In other parts of the Quran - Allah tells us that He made the wind subservient to us humans.

Now He is doing the opposite - He is making the wind go against them.

..fa taRa-al Qawm - so you will see the People

Why does Allah refer to them as '**Qawm**' (a People)?

Because '**Qawm**' refers to a group of People who are **Unified based on;**
-Ethnicity,
-Language,
-Belief
-or Cause.

These people were Unified in their cause to Oppose the Truth, so they were Unified in their Punishment, and Unified in their own Destruction.

fee haa - in it (land/space/time)

Sar'aa - when people faint/become ill/sick and are lying down in a collapsed form as if they had no control over themselves.

So Allah is describing the people of 'Aad who were thrown as if thrown over and collapsed uncontrollably.

..Ka annaHum a'jaazu nakhlun khaawiyah

Ka annaHum - like they were

A'jaaz -

1 - the Roots (and the lower part of the tree Trunk).

2 - Also to become 'useless'.

Nakhl - date palm trees

Khaawiyah -

1 - turned over.

2 - Or when things are put down one next to another.

So they looked like they were people who had just fainted, collapsed uncontrollably, and like tossed over trunks of date palm trees - lying there next to each other - as a powerful image for passers by on how Allah destroys corrupted disbelieving and oppressive nations.

Grammar:

When Allah talks about the Punishment He gives the people of 'Aad in surah [Qamar \(54:20\)](#), He says;

تَنَزَّعُ النَّاسَ كَانَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ

Tanzi'u Al-Naas ka annahum a'jaaz nakhlun **munQa'ir** - the people were dragged like they were date palm trees **being Thrown upside down.**

MunQa'ir [Masculine form] & **Khaawiyah** [Feminine form] both mean

- **tossed/thrown around and tossed/throwed over.**

They are both describing the image of date palm trees like humans being tossed/thrown over.

So in one place - the date palm is in the Masculine adjective, and in the other it is in the Feminine adjective form.

munQa'ir - inQa'arra - to rip something out of its roots and you throw it.

In the tafaseer, it is mentioned that in the Lughah/Language of the Yemeni people, in Balaaghah (Literary Eloquence usage) - **the Feminine form gives an implication of: Abundance/Alot.**

So by Allah using the description Adjective in Female form in this Surah; **Khaawiyah** (**feminine form** of 'Throwing things upside down') - it implies that this '**Throwing**' **was done ALOT, and it was done Extremely, Extremely Violently.**

The reason why Allah used the masculine form (the 'lesser' form) in surah Qamar was because;

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ
innaa arsalnaa alayhim reehan sarsaran fee yawmi nahsin mustamirr -

Surely We sent upon them a violent wind non-stop, in **a day** which was devoid of any blessing. [Surah [Qamar 54:19](#):]

We see that Allah used the less powerful Masculine form when describing the One day (yawmi) when the wind blew violently.

We see that Allah used the more powerful **Feminine form - in this Surah - when describing the Greater violent wind which lasted for 7 nights and 8 days.**

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Ayah 8:

فَهَلْ تَرَىٰ لَهُم مِّنْ بَاقِيَةٍ

Fa hal taRaa lahum-min baaQiyah

So do you see for them Anything [min] which remains?

Min (usually can mean 'from') but in this context [al tab'eed] - **to Show - a small portion of something.**

This is a rhetorical question, because they really do not have anything remaining which they did take pride in.

This ends the discussion on 'Aad and Thamood.

But we see that if we go back to ayah 4; Thamood is mentioned before 'Aad. Whereas 'Aad is ALWAYS mentioned before Thamood throughout the Qur'an.

So Why is Thamood mentioned earlier than 'Aad in this surah?

Answer: because the people of Thamood are closer to us in history in their destruction, so this makes us fear more that the punishment may be close to us and the hearers.

Destroyed Nations of [Historical] Closeness to us mentioned Earlier/Closer in the Aayaat:

The trend of closer destroyed nations (to us in history) being mentioned earlier continues, so Pharoah is mentioned after 'Aad, and the people before him (Pharoah) are mentioned further away, and the people of the Mu'tafikaat (the people of the Overturned Cities - people of Prophet Lut) are mentioned further away from those destroyed from before Pharoah. Then (in ayah 11) Allah talks about the people destroyed at the time of Prophet Nuh.

We see an image of destruction of corrupt, oppressive, disbelieving nations being destroyed the further we go back into history, all the way back to the beginning of human history [Prophet Noah].

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Ayah 9:

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ

wa jaa'a fir'awnu wa man Qablahu wa-al Mu'tafikaatu bi-il KhaaTi'ah

And Pharoah/Fir'awn came, and those who were before him, and those who were OverTurned and Slammed down (the people who rejected Prophet Lut) - bi (with [because of]) al KhaaTi'ah - **the Ultimate Sin.**

Mu'tafikaat - I'tafaka - to take something, lift it, turn it over and change its position and then slam it down.

The ahadith discuss the destruction of these people:

Angel Jibreel (Angel Gabriel) was ordered by Allah to lift the cities of Sodom and Gamorah, lift them up - slam them upside down, and then they were pelted with stones upon stones - this was the punishment and destruction of these people in this worldly life, and the hereafter is worse and longer lasting.

All these nations were destroyed because of the KhaaTi'ah:

KhaaTi'ah - KhaTa'a = Error/sin.

Because it is in the *Ism Faa'il* form - it implies it is in its *Maximum/hyperbola* meaning form = **the Ultimate Sin.**

KhaaTi'ah = the Ultimate sin.

The Ultimate Sin was the refusal and rejection and denying of the; Message, and the Messenger.

The Message: This life is temporary, you are being tested, and you will face the consequences for your Deeds on Judgment Day.

So obey Me (the Messenger), and you will be obeying Allah - and you will be safe and happy in this life and the next.

Now Allah explains what is al KhaaTi'ah.

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Ayah 10:

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمُ أَخَذَةً رَّابِيَةً

fa 'aSaw Rasoola Rabbihim fa akhadha-hum akhdhatan-Raabiyah

So they disobeyed ('aSaw) the one who was Sent [the Rasool] of their Master.

Allah didn't say they disobeyed Allah. Rather - Allah placed a strong emphasis that they disobeyed the Messenger sent by Allah.

So if you people disobey him - then know that Allah destroyed nations before you because of this same cause.

As Ibn Abbas said; Whatever message is given to the disbelievers [polytheists and people of the Book] - it is a reminder for Muslims too.

..So Allah took them/snatched them all of a sudden, a taking (which was) Raabiyah

Raabiyah - Riba/yaRbu - (similar word used for 'Interest/usury') = to Increase/rise.

So Allah snatched them by a punishment which will continue to Increase and Rise.

The Haaqqah - Inevitable Event (and other names describing Judgment Day calamities) could also be a Punishment which can immediately come to people in this world when they choose to disobey the Messenger, but it will continue to increase on Judgment Day.

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Ayah 11:

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ

Innaa lam-maa Taghaa-al maa'u Hamalnaa-kum fee-al Jaariyah

When the water increased and crossed the boundary (taghaa), We carried you in a ship which floated on top of water.

Jaariyah = something that moves through something else i.e. A boat flows through water.

hamalnaa[We Carried]-kum 'you (plural)' is mentioned by Allah telling us that He

saved us as we were descendants of righteous people who were on the boat with Prophet Noah.

So this is an encouragement to be good and obey the Messenger sent by Allah, since Allah saved us by saving our forefathers in the ship with Prophet Noah. (If they did not believe in him and enter the ship - they would be destroyed, and we could not be born.) So a heart-softening reminder is being given to the disbelievers - that **you should follow your righteous forefathers.**

Why did all this punishment of nations and saving of others by Allah occur?

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Ayah 12:

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ

li-Naj'alahaa lakum tadhkiratan wa ta'iyahaa udhunun waa'iyah

To make all this a tadhkirah (Ultimate reminder [which cannot be ignored]) which is heard by a listening ear and memorized.

Tadhkirah - the Ultimate Reminder - because it is a wake up call which makes you realise - through all these reminders that you have to obey the Messenger sent to you!

..Ta'eeyahaa udhunun waa'eeyah.

Both words come from the same root:

Waw ayn yaa (**wee'aa**) = a sack/bag in which you put something in and then you **close the top so it is not accessible and it is safe.**
= To **contain something and protect it.**

Ta'eeyah - to listen to something and memorize it so you won't forget it.

Udhunun - an ear

Waa'eeyah - which doesn't let that knowledge escape/forget.

So Allah has made all of this occur (of reminders of past nations); so it will be a very

clear reminder, for an ear who will listen to and memorize, and not forget (that reality of Allah destroying those people who disobey and oppose the Messenger from Allah.)

So the entire Qur'an and its narratives of previous nations is a Reminder which needs to be listened to attentively and memorized - so people will not face a similar fate.

Common Trend in this surah;

- **All aayaat end with a 'Ha' sound** [Feminine form]

- They are **all in the Feminine active participle** (feminine Ism Faa'il). Why? Because; the Female form and the Ism Faa'il / active participle talks about the **maximized/hyperbola/balaaghah form of a word's meaning.**

This **Maximized | Hyperbola form + Rhyme, + Emphasis and Good Style and Substance**, shows **how beautifully Allah conveys His message to the people.**

Surah [Uncomplete] Layout Summarized:

Ayah 1-4 talk about Judgment Day.

Ayah 5-8 talk about the Punishments.

Ayah 9 talks about the Sin

Ayah 10 talks about the Punishment.

Ayah 11 - talks about being saved from the Punishment.

Ayah 12 - talks about How to benefit from all of this.

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Surah Haqqah pt2 [Ayah 13-18] ([MP3 Download](#))

The previous aayaat told us how punishment in this world is not the only destruction, but rather - that is just the beginning of the eternal punishment after death.

So after Allah mentions His punishment and destruction over Powerful Civilizations

over just one night - a description is given of what will happen after that destruction.

That isn't the end, but it is the beginning of an eternal punishment.

So Judgment Day is explained in extreme visual detail.

And Allah will tell us how all this is easy for Allah and does not require Him any effort. So if you believe in God/Allah, why are you rejecting that He is able and will do this?

Ayah 13:

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ

fa idha nufikha fee as-Soori naFkhatun waahidah

Then when the Horn is blown with one blast.

then when the horn is blown

Nufikha - blown

Nafkh - to blow air into something.

Fee al - In the

Soor - i.e. Qarn = a Horn I.e. Horn Of an Ox.

Qarn is referred to, but Soor is used when describing the horn which is blown in for the beginning of Judgment Day.

A horn of an animal like an Ox would be hollowed/emptied out by people and then some things would be placed into it - so that when someone would blow into it - a loud noise would be made.

This horn would be blown in by people during warfare. I.e. To call peoples attentions, to call the troops together, to start the warfare, to end the warfare etc.

So the Qarn would be blown for Major situations and events.

Similarly, Allah is describing the Horn being blown for the commencement/beginning of Judgment Day.

"when the Horn is blown into"

We know that Israafeel is an angel mentioned in the Isra'eeliyaat (Israelite books) and how he holds the horn closely next to his mouth, ready to blow it when Allah gives him the command.

But what we as Muslims need to realise is that the Quran does not mention these irrelevant details.

Rather - the Quran explains what is the most important thing to know - the fact that the Horn will be blown for the beginning of the Day of Judgment.

So this is an important thing for Da'ees (callers to Islam) to know. That you should only tell the most important details to listeners and newcomers in the religions, details which are important and relevant so the listeners increase in productivity and beneficial discussion and action. Not just for wasteful discussions.

Fa idha nUfikha fi al-Soor - then when the trumpet will be blown (Passive voice)

This Passive voice (with a vowel 'U' on the first letter) shows us that it will happen, and that who does it isn't that important, it is the action which is of the main importance.

..*Nafkhatun waahidah* - (a) blowing (of) once.

The Quran very explicitly mentions that the horn will be blown twice.

This is mentioned in; Surah Zumar 39:68.

Nafkha**Tun** = **ONE** blow.

[i.e. **T** - (Ta marboota) = Once. I.e. Fi'laTun = Doing **ONCE**.]

NafkhaTun **Waahidah** - One blowing, **Once**.

Why is the repetition of 'One' repeated?

Scholars say that Allah is showing us His power, that He can change the whole Universe and its Order with just One blow of a Trumpet.

Only One blowing is required, and everything in the heavens and the Earth will suddenly be destroyed and die.

This shows us how fragile us humans are, and how all that is around us is so sensitive and unstable, and the power of Allah is so great that it just requires Allah to make one of His creations blow into a Horn, and suddenly all the order of the Universe will vanish, and all that is within it will be destroyed all at once.

Grammar: Language of this Ayah:

The word being used to blown in the word is Masculine:
Nufikha [Masculine] is used (feminine would be NufikhaT.)

Angels is a similar word which can either be in Masculine or Feminine form. And the gender is changed throughout the Quran when describing different themes.

Why is Masculine verb/adjective used?

When Allah is showing strength, power, and severity of a situation - He uses the masculine (verb/adjective) form.

I.e. Allah says;

وَيَوْمَ تَشَقُّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلُ الْمَلَائِكَةُ تَنْزِيلًا

And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down [Nuzzila] in successive descent [tanZeelan]. (Quran [Furqan 25:25](#))

When Allah is **describing a tough and extremely difficult Day** (Judgment Day) - Allah uses the **Masculine form**.

However in Surah [Fussilat 41:30](#):

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

Indeed, those who have said, "Our Lord is Allah " and then remained on a right course - the angels [Malaa'ikaH] will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.

Allah talks about the angels in **feminine form**, saying that they descend at death

upon those who believe in a **merciful** way.

Masculine Verb (action word) or Adjective (description) - the tone is **tough and difficult**.

Feminine Verb (action word) or Adjective (description) - the tone is **soft and merciful**.

The **Nufikha (blowing into) of the horn is said in Masculine form in this ayah** - showing its severity and harshness. Severe conditions are about to come.

What happened as a result of the blowing of the horn?

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Ayah 14:

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً

wa humilat-il-ArDu wa-al Jibaalu fa dak-kataa dak-katan waahidah

And the Earth and the Mountains are Lifted up and smashed to dust in one smashing.

hUmila (passive form) - Carried, Lifted.

The Earth and Mountains are lifted.

The most familiar thing we humans recognise is the ground we walk on. But on this Day it will be lifted, and we are not told who will lift it.

Az-Zamakshari: this may refer to strong winds (based on the winds mentioned before which destroyed the people of 'Aad). Or it may be done by angels. Or Allah may do it Himself.

But we do not know for certain because it is in Passive form; hUmilat - so we do not know who is doing it.

It is not mentioned who is doing it because Allah does not want us to focus on who is doing it. Rather - He wants us to focus on what is actually happening on this Day.

..*wa al jibaa*l - and the mountains (will be lifted)

The mountains are a sign of stability and so they are mentioned instead of any other landscape.

The mountains are described as 'awtaad' in other parts of the Quran - that which keep the Earth in its place so it stays firm.

So on this Day - the Earth and land we walk on has no stability. Even the strongest and most stable landscape (mountains) are not stable on this Day.

In the books of Seerah;

Whenever the details of Judgment Day were mentioned to the disbelievers, they would sarcastically say; Is that (mountain) even going to move from its place?

So Allah is affirming that yes - it will happen no doubt. Since when is Allah's power ever limited?

Dukka (passive form) - Dakka (Kaf without the dots) - an extremely severe Smashing - Smash something so hard that it breaks, and level it to the ground.

I.e. Dukk al Bayt = the House was smashed and levelled to the ground. (i.e. By a Bulldozer etc.)

Similar word:

Daqqa (Qaf with dots) - knock on something hard. But not as severe as Dakka.

So both the Earth and Mountains will be smashed into each other, and they will turn into Dust.

Waahidah - Once.

We already knew by the language that it was a 'One smashing' - but Allah re-emphasizes the 'one smashing' to show His power.

Us humans have to smash something many times to make it into small particles. However, Allah is telling us He only does it once and it turns into complete dust as He wills.

Surah [Taha 20:105-107](#) - this is mentioned in more detail.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا. فَيَذَرُهَا قَاعًا صَفْصَفًا. لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا

They ask you about the mountains - say - my Lord will blow them around (yaNsifuhaa Rabbee nasfan - i.e. Like a small piece of paper blows around in the air) and He will leave the earth: a flat empty land, and you will not see any 'Iwaj (crookedness i.e. Valleys) nor any Amta - Curveages (i.e. Hills/mountains etc.) [it will be pure flat land on that Day].

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Ayah 15:

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ

fa yawma-idhin waqa'ati-al Waaqi'ah

So then on that Day - this incident/occurrence, has Occurred.

Waqi'ah - some event that will happen for sure.

Yawma idhin - "on that Day" an event which is going to come in the Future. (in this case - referring to Judgment Day)

But then the rest of the ayah is in Past tense form (to show Certainly it will happen as Fact, just as the Past is a Fact) -

"Then on that Day (future tense) - it (Judgment Day) Has happened. (past tense = Certainty)"

There's no doubt that is going to happen.

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Ayah 16:

وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ

wa an Shaqqati-il-samaa'u fa hiyya yawma-idhin Waahiyah

The Sky will be ripped apart (from end to end) And it will be on that Day Tattered.

After the Earth, the most often thing the human sees is the Sky (samaa').

Shaaqat (passive form) - Inshiqaaq - to tear something from end to end. And to tear something which is difficult to tear.

Allah tells us about the sky;

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا

Wa ja'alnaa samaa' saafan mahfooDha - **We have made the sky as a protective roof.** [Anbiya [21:32](#)]

So the sky is extremely strong and powerful - but it will be ripped up totally.

..And it will be on that Day - waahiyah.

Waahiyah - Root meaning of something to be;

Old, Tattered up, Worn out.

I.e. A rope or cloth which gets old and tattered and the threads come out of it and it gets ugly. So that you could tear the rope with ease.

[Waahin jiddan - very Weak - this term is used in the Hadeeth Terminology to refer to Ahadeeth which are extremely weak, that they have a Connection like a weak Rope which is close to breaking/snapping into half]

This is the meaning being implied of the Sky being torn apart - with Ease (by Allah).

Waahin - Completely weak / exposed / laying there and ready to be Destroyed.

The Arabs would say;

aWha min bayt-il ankaboot (it is even weaker than the spider web).

So the sky will tattered like a weak rope about to snap, then it will be ripped apart totally.

But why was the Sky in a tattered state already before its ripping? The scholars say - because of the terror of that Day - that even the creations which did not move in the

worldly life will be in fear.

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Ayah 17:

وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ

wa-al malaku 'alaa arjaa'ihaa, wa yaHmilu 'arsha Rabbika fawqahum yawma-idhin thamaaniyah

And the angels are at its sides. And there will bear the Throne of your Lord above them, that Day, eight.

Where are the Angels on this Day?

We see a pattern of going Upwards; The Earth/ground, Sky, Angels (malak).

The Angels are usually called al Malaa'ikah (Plural form). Malak is the singular form.

But now they are described as AL-Malak. This is IstiGhraq - covering the Entire Species. The entire jins (type/category/species).

Ibn Abbas said: When you say AL-kitaab - it can refer to the Entire Species of Book. It is an even greater Plural than Kutub = Books.

So AL-Malak refers to the entire Species/category of Angels in this Ayah.

***Wa-al Malaku* - and the Entire species of Angels**

'alaa aRjaa'iHaa

aRjaa' - Rajaa (alif maqsoorah at the end) [not Rajaa'un = hope] - **the Corner of something which is abstract or Round.**

Language Useage:

aRjaa'-il Bi'r - the Corner/sides of a Well.

The angels will be to the Sides of the Sky.

Some of the Tafaseer explain this;

Sa'eed bin Jubayr - this is a figure of speech, meaning '**Ready for action**'. I.e. **The angels are standing, ready to do what Allah commands them to do. Like soldiers, ready to go into Action.**

This gives a very amazing Picture - the Angels, and their firm obedience to Allah.

وَيَفْعَلُونَ مَا يُؤْمَرُونَ

wa yaf'aloona maa yu'maroon - **they [angels] do what they are Commanded.** [at-Tahreem 66:6]

The Picture that you see is of the **Angels still being still, in wait of Allah's command - and obedient to Allah, even though the Universe around them is exploding violently.**

2# Another perspective:

The **Angels are seeing the world and Universe being destroyed around them violently, so they are on the sides - trying to stay away from any harm** which could come close to them.

In Sahih al Bukhari - it is mentioned that Angel Jibreel told the Messenger of Allah, Muhammad (sal Allahu alayhi wasalam) - that he - Jibreel - becomes like a tattered/worn out piece of cloth out of the fear of Allah.
(and we know how big and magnificent of a creation he (Angel Jibreel) is - wherein Allah's Messenger, Muhammad (sal Allahu alayhi wasalam) saw him and he covered the entire Sky/horizon. - mentioned in Sahih al Bukhari - Book of Wahy/Revelation.)

So this shows that the Angels could be backing off on that Day out of fear.

..Wa yaHmilu Arsha Rabbika FawqaHum yawma idhin thamaaniyah -
(and on that Day) - they will be Carrying the Arsh/Throne of your Lord/Master, above them - on that Day, Eight.

GEM: We see that Allah is describing the events going Upwards in Location;
1) the Earth, 2) the Sky, 3) the Angels, 4) the Throne [Arsh], 5) Allah above the Throne.

Allah just says; **Eight. Eight will be carrying the Throne of your Master/Lord.**

[This is; Adad bi dooni taMyeez - counting without mention of who it is talking about.]

The ayah is talking about the Angels; so it could refer to [as per Tafaaseer]:

- 8 angels.
- 8 groups of angels
- 8 lines (sufoof) of angels.
- 8 thousand (aalaaf) angels.

Narration quoted by al-Tha'labi, Ibn Katheer and other Tafseers: the scholars of Hadeeth are skeptical about its Authenticity and may be from the Isra'eeliyaat (Israelite works).:

Hum ul yawma aRba'atuhum, fa idhaa kaana yawm al qiyaamati - they are on this Day - 4 of them, but when the Day of Judgment occurs - there will be 8 of them.

The Authenticity of the narration is debated.

Nevertheless - 8 angels will be carrying Allah's throne on that Day. We don't need to go into anymore extraneous details.

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Ayah 18:

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ

Yawma idhin *tu'raDoona* laa taKhfaa minkum Khaafiyah -

On that Day - you will be Presented/displayed & Inspected, and nothing hidden of you will be Hidden

Yawma idhin - on that Day,

tu'raDoon (passive) - **you** (plural) **will be Presented**.

This word is used when; **a seller/merchant presents his Merchandise in front of a buyer and lets him check it out (al 'AraD, i'raaD).**

So on that Day - you will be Presented to your Master (just like a slave is presented for an Owner, for him to inspect).

This is extremely important because the arrogant disbelievers think that they are the ones in control, with nobody who will inspect them or question them on how they are like.

Allah is warning these **Elite** who think they are in control - that **you are slaves, and what you are and what you do - will be inspected on that Day. You will be handed over just like merchandise, and you will have no control over what is done with you.**

Laa taKhfaa minKum Khaafiyatun - no hidden thing from you will be Hidden.

Khaafiyah - something Quiet and Hidden.

Nothing from amongst you will be able to hide itself.

It means no 'Nafs' (soul/self) will be able to hide itself and its secrets.

How does this ayah connect to the previous aayaat of Judgment Day?

GEM: Because Allah tells us how the Earth is flattened, how the mountains are flattened to dust, how the sky is torn, and how the person is put forward to be inspected - with no valleys, mountains, skies for the person to hide behind.

Humans hide when they feel in danger.

You won't have a Physical hiding place on this Day, and even the secrets within your self/nafs - you will not be able to hide them. Everything is EXPOSED.

Hadith (in Sahih al Bukhari & Muslim):

Maa min rajulin il-laa sa yuKal-lim-muhu Rabbuhu, laysa baynahu wa baynahu tarjumaan, fa yaNdhur 'an yameenihee, fa laa yaRaa il-laa maa qad-dama min 'amalih, fa yaNdhur 'an ya saarihee, fa laa yaRaa il-laa maa qad-dama, fa yaNdhuru baynu yadayhi - fa laa yaRaa il-la-al Naara-tiLqaa'a wajhi. Fat-taqu-al-Naara wa law

bi shiqqi tamra.

- there is not a single person, except that soon his Lord will speak to him, there will not be between Him (i.e. Allah) and him (i.e. the slave) any translator, then he will be told to look on his right, and all he will see is his actions [he will be blocked off/caged by his actions], then he will look to his left, and all he will see is what he had done before [he will be blocked off/caged by his actions], then he will look ahead of him and see nothing but the fire touching his face (tiLqaa'a = something face to face.)

So protect yourself from the fire, even if with part of a Date (fruit.) [i.e. give it in charity.]

Nobody will be able to hide themselves, their actions and deeds on that Day. Everything will be exposed.

Nothing will be hidden or mixed up on that Day. Every person will be judged independently for what they themselves did.

This lays out the scene of Judgment Day.

The next passage talks about the Books of Deeds, and is extremely graphical, and is infact one of the most graphical of scenes describing when people will see their Books of Deeds on Judgment Day.

Common Trend in these Set of Aaayat of above:

In ayah 13: **Idhaa (When** - future tense) was used. To show - when Judgment Day will occur, these events will happen.

In the aayaat after that - Allah kept saying; *Yawma idhin* (On that Day), and He said it **4 times**. - '**On that Day.**' Allah repeats the '*yawma idhin*' **to make you imagine these scenes right now in the Present world whenever you see; the earth, mountains, the sky etc.**

This strong emphasis will **continuously make us imagine being on that Day - while we are in this worldly life.**

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